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IV.—TWO PASSAGES IN PINDAR.

(a) Olympians II 58-62

ὁ μὰν πλοῦτος ἀρεταῖς δεδαιδαλμένος
 φέρει τῶν τε καὶ τῶν
 καιρόν, βαθεῖαν ὑπέχων μέριμναν ἀγροτέραν,
 ἀστὴρ ἀρίζηλος, ἐτυμώτατον
 ἀνδρὶ φέγγος.

The word *ἀγροτέραν* is a good example of a familiar problem—how far should the united authority of manuscript and scholiast be considered as decisive? Professor Gildersleeve's note on the passage is, as usual, highly judicious—"According to the majority of interpreters this means 'rousing a deep, and eager yearning for achievement' 'putting into the heart of man a deep and eager mood.' So the scholiast; *συνετὴν ἔχων τὴν φροντίδα πρὸς τὸ ἀγρεῦν τὰ ἀγαθὰ*. . . But diversity of opinion may be pardoned."

Two unsatisfactory emendations, *ἀβροτέραν* *ἀκροτέραν*, at least testify to a reluctance to accept the scholiast's gloss, and it must be allowed that his interpretation does not harmonize either with the usual meaning or the derivation of *ἀγρότερος*, which is formed directly from *ἀγρός* as *ὀρέστερος* is from *ὄρος*. Although *Agrotera* is one of the ritual names of *Artemis*, the goddess of the country and the chase, *ἀγροτέρα μέριμνα* can hardly bear any other meaning than 'cura agrestis,' 'rustic occupation,' 'care of the fields.' If this be granted, it follows that in spite of manuscript and scholiast some change in our text is needed. The rhythm of the latter part of the sentence suggests that *ἀστὴρ ἀρίζηλος* is in antithesis to *ἐτυμώτατον φέγγος*, the dazzling glare of the meteor—for the phrase is probably a reminiscence of *Homer Iliad* 13. 244—as contrasted with the steady light of the sun. It may be that the comma should come after *μέριμναν* and *ἀγροτέροις* be read 'the idle careless drones,' as a pendant to *ἀνδρὶ*, the hero prince of whom Pindar is thinking.

Wealth when adorned with righteous deeds
 Of this and that occasion brings,
 But deep within the heart it leads
 To subtle questionings;
 For idle folk a meteor gleaming bright,
 To hero souls life's truest light."

(b) Pythians I 38-39

νιφόεσσ' Αἴτνα πάνετες
 χιόνος ὀξείας τιθήνα.

In all the great gallery of the First Pythian there is no more wonderful picture than this, although the critics have paid it scant attention. Etna like Atlas, that other pillar of the sky, is half-mountain half-mortal; but while Atlas is an old man bent with years,—

tum flumina mento

praecipitant senis et glacie riget horrida barba—

Etna is a young nursing mother, her breasts rising free to heaven, and from the upper heights the white snow comes running down even as the white milk wells from the breast of a living τιθήνη, not for the space of some months but for all the year. The vision that Pindar saw is scarcely brought home to English readers in our translations. Sandys gives—‘snow-clad Etna who nurseth her keen frost for the live-long year’; Myers—‘snowy Etna nursing the whole year’s length her dazzling snow’—which is to confuse τιθήνη with τροφός, as though a Frenchman were to identify his ‘nourrice’ with his ‘bonne.’ The vital words are χιόνος ὀξείας τιθήνα, and they will repay careful examination. χιόνος is a descriptive, not a possessive genitive—descriptive also the other genitives γενέσεως, βίου κ. τ. λ. cited under the metaphorical uses of τιθήνα in L. and S.—and χιόνος τιθήνα is the same sort of oxymoron as Horace’s ‘arida nutrix,’ χιόνος being substituted for γάλακτος as arida is substituted for umida. The oxymoron derives fresh force from the adjective. ὀξεία χιών cannot possibly mean ‘dazzling snow,’ for if ὀξύς is to mean ‘bright,’ it must be used with a noun of vision, like our ‘sharp glance.’ ὀξύς is ‘sharp to the touch’ and ‘sharp to the taste,’ and in both senses it is applicable to χιών, which of course is snow, not ‘frost,’ snow as it lies and melts on the ground as opposed to νιφάς the drifting snow-flake. But in its second sense ὀξεία here is peculiarly appropriate, for sharp to the taste, bitter, *acerbus* is exactly the opposite of the natural epithet of milk, soft to the taste, sweet, *blandus*, and so the adjective carries on the figure that the noun begins: we have χιόνος ὀξείας instead of the natural γάλακτος γλυκέος.

White-flaked Etna on whose crest
 All the long year through
 Streameth from each lifted breast
 Bitter milk of snow.

F. A. WRIGHT.